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THE ICELANDIC CANADIAN

A quarterly published by The Icelandic Canadian Club, Winnipeg, Man.

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EDITORIAL:

The Icelandic Canadian Club Twenty-One Years of Age

The Icelandic Canadian Club, founded in 1938, now observes its twenty-first birthday. Although twenty-one years has not the same significance in the life of the Club as in the life of a young person, yet the occasion calls for special mention.

We are observing the founding and twenty-one years of activity of the first community-wide cultural and social organization among the people of Icelandic origin in Winnipeg, using the English language exclusively in its proceedings. It is an organization cherishing the past, living in the present and looking to the future. It is in the tradition of the Icelandic Society founded in the late seventies, the Progressive Society, and the National League.

Nearly all the Club members have good command of the Icelandic language. Some there are who know little or no Icelandic, but their interests in the Club are those of the majority. Among the rising generation, however, there is a rapidly growing number with little or no knowledge of Icelandic. Only through such an organization as the Icelandic Canadian Club can there be any continuance of Icelandic Canadian community life. Related or parallel developments in specific fields are the English language services in the long established churches in the Icelandic communities in Winnipeg and elsewhere, and the founding of the Icelandic Chair at the University of Manitoba.

What has the Icelandic Canadia Club done to pass on the heritag which the Icelandic settlers in Americ brought over with them and which they and most of their descendants have cherished so greatly?

The Club activities over the period of years has been varied and enrick ing. The basis has been the maintendance of a cohesive group. Through the medium of the Club, people of Ideal landic origin and a few husbands and wives of non-Icelandic descent has met on an enjoyable social basis and have linked hands in companionship and friendship.

The most outstanding achievement has been the Icelandic Canadian Mag azine, sponsored by the Club. Founds ed in 1942, the magazine has growf with the years. Circulation extends s seven of the Canadian provinces at I widely in the United States, to Icelan and to several of the European coul tries. It serves as a valuable mediu of literary expression and constitute an invaluable historical record. The War Effort section alone featured po tures and brief accounts of over oil thousand men and women of Iceland origin who served in the war of 1939in the Canadian and U. S. fort The Magazine has featured a consta flow of articles of literary and historia interest, original stories, translations of prose and poetry, original music compositions, and accounts of scholar-ship winners and noteworthy achievements in general.

The Club sponsored in the midforties a series of thirteen lectures in the history of Iceland, from the time of settlement to the achievement of the status of an independent republic, in 1944. Political, social, economic, literary, and religious aspects were featured.

Th Club, in association with the National League, embarked on the ambitious project of publishing the lectures in book form, under the title of Iceland's Thousand Years. Over two thousand copies have been sold, some as far afield as Australia, Germany, South Africa, and Russia.

The series on Icelandic history was followed by another on the history of Icelandic communities in Manitoba, including Winnipeg, Shoal Lake, Argyle, and Icelandic River. This provides a very valuable record that should be developed further.

An evening school with classes in Icelandic language and literature was sponsored by the Club and operated successfully for a few years. This was followed by a reading group which studied Icelandic literature, including Icelandic Canadian literature.

Over a period of some years the Club held several open meetings. These were held chiefly in the I.O.G.T. Hall, with capacity attendance. These meetings featured the presentation of a number of honorary memberships in recognition of outstanding merit or achievement, performances by talented artists and adressess by noteworthy speakers on a variety of topics.

The annual banquet and dance is one of the highlights of the winter it season in the Icelandic community in

Winnipeg. Interesting guest speakers and talented performers are an established tradition at these functions.

The annual concert, held to coincide with the National League annual convention, has a tradition of outstanding speakers from far and near and excellent musical programs.

One single event deserves special mention, the musical recital of 1948. The original vocal and instrumental works of fourteen composers of Icelandic origin in Canada and the United States, selected from a large number of compositions, and presented by outstanding performers made the occasion a memorable one.

In the field of music, too, the Club has given material support to two artists of special promise to pursue advanced studies in New York and Paris, and some assistance to others.

The endowment of the Icelandic Chair at the University of Manitoba was a notable achievement, made possible by generous contributions from people of Icelandic origin in Canada and the United States, and from Iceland. The Icelandic Canadian Club was one of the sponsor organizations and with its one-thousand dollar contribution qualified as one of the founders.

The Club has endeavored to bring together students of Icelandic origin at its regular meetings and at the annual banquet and there have been some social gatherings for their special benefit. Much more needs to be done in this direction. The future of the Club will ultimately be in the hands of the rising generation.

From the first the Icelandic settlers in the New World gave their wholehearted allegiance to their adopted country and successive generations have made a meritorious contribution in varied fields, both in peace and in war. This contribution has not been lessened but increased through their cherishing of their Icelandic heritage. This is a heritage of good citizenship, a democratic faith stressing the worth of the individual, a cultural interest, the rich literature including prose and poetry, of a thousand years, and the

only living classical language in the western world.

Felicitations to the Icelandic Canadian Club on its twenty-first anniversary. You have a very commendable record of sustained and enthusiastic activities. Carry on with the good work.

-W. Kristjanson



IN THE EDITOR'S CONFIDENCE

It has often been said that it is essential for Vestur-Islendingar to have the support of the people of Iceland in their effort to preserve their heritage and make it a living part of Canadian and American culture. Positive evidence of such support is always refreshing and encouraging. The dailies in Reykjavík are a good example.

When the Canada-Iceland Foundation released its statement on policy and organization it was published in all its essentials in the five dailies in Reykjavík.

Reports of Gudrun A. Simonar's tour last fall reached Iceland through the Icelandic weeklies, in private letters and in the report of the Chairman of the Simonar Tour Committee. All the dailies in Reykjavík gave wide publicity to the "Sigurför", victory tour. As an example Tíminn may be selected. It gives a detailed account of the tour in a four column article, drawing its information from the sources already mentioned. It ends by quoting the last paragraph of the Chairman's Report (translated). If deemed worthy of being

published in Iceland it is not out of the way to repeat it here.

"Viewing in panoramic way, Gudrun A. Simonar's visit, the reception she received, the glowing newspaper reports, opinions expressed by music critics at the C.B.C in Winnipeg, and after hearing comments which are from time to time being made about the quality of Miss Simonar's singing and her wonderful voice, and further bearing in mind how far the reputation of this artist has reached in so short time there can be no doubt that her was a most triumphant tour. But he appearances in Canada can be viewed from an other angle. When one recall the fundamental purpose of The Ich landic National League and the Canada-Iceland Foundation, and gives con sideration to the "overseas" provision of the Charter of the Canada Cound there can be no gainsaying the fact that Miss Gudrun A. Simonar has don much to reinforce those cultural bond between Canada and Iceland which a concerned are so anxious to perpetual and give added strength."

THE "WHIPPING BOSS" CASE

by GUDMUNDUR GRIMSON,

retired Chief Justice, Supreme Court, North Dakota

Address at the Annual Concert of the Icelandic Canadian Club, February 24th, 1959

In the invitation to speak here it was suggested that people would be interested in hearing some of the experiences. I have had and something about the "Whipping Boss" case. I am, therefore, going to give you what may be considered an accounting of my work.

As you have been told I have served all my active life as a lawyer, or a judge. I have come into contact with the more unfortunate class of people in the United States. Much of my working life and experience has been in connection with them. It has been my life's desire to be of help to them. The young people have been my greatest concern.

When young people have been brought before me for some minor violation of law, I have always thought there should be some way of keeping them out of trouble and I have always tried to give them a chance to be rehabilitated.

During the second world war the Lions Club at Rugby, of which I was a member, equipped the basement of the city hall with tools, tables, and benches and conducted a workshop for youngsters, after school and in the evening. Rugby is a relatively small city but 150 boys took advantage of the opportunity to try to do something in that shop, rather than to loaf on the streets. They were a lively bunch and received considerable training for their efforts. Not one of those boys, to my knowledge, got into trouble.



GUDMUNDUR GRIMSON

A fifteen year old boy was brought before me in Juvenile Court. He was a desolate looking, neglected boy, who had been roaming the streets, pool halls and liquor joints in the evening. His parents were unable to take care of him. I sent him to a place where he had access to a work shop and the next time I saw him he was operating a lathe in that shop. He was a different boy, wide awake and much interested in what he was doing. He made good.

From these and other experiences I came to the conclusion that no boy was born with evil inclinations. A boy, however, is full of energy and love of adventure. It is the duty of the parents to provide the proper outlet for that

energy as well as love and cooperation. If they are unable to do that it is the duty of the community to provide the proper place for the young people to expend that energy and friendship and co-operation in that process. If that is done I do not believe there would be much juvenile delinquency.

To carry out this belief I was instrumental in an enactment of a law providing for a Community Youth Council to make a survey of the youth of the community and to see that an outlet for their energy was provided; also a law providing for the establishment of recreation centers as memorials to the war heroes, which could be used for youth recreation and development. I secured the establishment of a vocational training department at the state training school for those who had to be sent there. I also helped in the establishment of a "State Farm" for youthful offenders where they could be trained in farming and would not have to associate with older, hardened criminals. I am well impressed with the way Ragnar Swanson handles the juvenile problem in St. Boniface.

I did not entirely limit my efforts to young people. The North Dakota Social Welfare Association, when I was its president, secured an enactment of a law licensing and regulating Old Peoples' Homes, for the benefit of pioneers who needed help in their old age. I believe they were provided with better homes thereafter.

Because of this same desire to be of help to the unfortunate I became much interested in the well known "Tabert Whipping Boss Case", involving a North Dakota young man, whipped to death in a Florida prison camp.

Martin Tabert was a farm boy residing near Munich, North Dakota. He was 22 years of age. He had never been out of the state. When his brother

Otto came home from the army and told so many interesting things Martin became very anxious to see a little of the outside world. Otto took over his work on the farm and Martin started out in the late summer of 1921. He had a little money but depended on working his way as he went along When he got as far as Leon County, Florida, he found labor conditions much different from what he was used to and failed to get a job. He ran out of money. At that time the laborers coming to North Dakota for harvest work used to ride the freight trains without paying any fare. Martin decided to do that. However, when he stepped out of a freight train at Tallahassee, the capitol of Florida, the sheriff stood there waiting for him, arrested him and took him before a county judge who immediately found him guilty of vagrancy and sentenced him to pay a fine of \$25.00 or serve ninety days in jail. This was on December 15, 1921. Martin immediately wired his brother at Munich and asked that \$50.00 be sent to him in care of the sheriff. His family sent a bank draft for \$75.00 which reached the sheriff on December 27th. The sheriff, however, had on December 18th, turned Martin over to the Putnam Lumber Company at Clara, Florida, some six miles away. Instead of sending the letter and draft to Martin the sheriff had it returned to Munich, so Martin's fine was not paid. Written on the outside was "R'td. by request to Sheriff, Party Gone." The Taberts were shocked at the arrest of Martin but on receiving the letter back with the inscription concluded he had been discharged and had left Tallahassee. They expected to hear from him soon.

The first information they received, however, was a letter from the Putnam Lumber Company, dated at Clara Florida, February 2, 1922, informing them that Martin had died on February 1, of "fever and other complications", and stating that Martin was given a Christian burial in the cemetery with a minister in attendance.

The Tabert family then wrote Putnam Lumber Company and to the sheriff for particulars. The Putnam Lumber Company answered, claiming that they had the convicts from Leon County leased and that they provided food, clothing and medical care for the convicts; that when Martin was first taken sick he did not take his medicine regularly; that he had malarial fever, which turned into pneumonia; that they did everything they could for him. The sheriff answered stating that Martin had been physically examined and found in good health when turned over to the Lumber Company. He admitted that some money had been sent to Martin but that, as he could not cash it, he returned it. The Taberts. who had always received honorable treatment from public officials took for granted that these letters stated the truth and let the matter rest. Some five months later, in July, 1922, the postmaster at Munich received a letter from Glen Thompson of Kansas, asking whether Martin's folks had learned the particulars of his death. He wrote that he was an eye-witness thereto and doubted that they had been told the truth about it. The postmaster notified the Taberts who immediately wrote Mr. Thompson, asking particulars.

Mr. Thompson wrote that when he was committed to the camp in January, 1922, he slept in a bunk beside Martin. Martin's feet were very swollen and aching because he had to wear shoes that were too small for his feet. He was suffering from headaches and other troubles so he could not work hard. He got no sympathy from the whipping

boss, who claimed he was just stalling and struck Martin with a whip several times. Finally on the last Friday night in January, 1922, the whipping boss called the convicts and lined them up before the stockade. Then apparently to punish Martin and to teach the rest of them a lesson, he called Martin out of the line, made him lie down and administered to him some 35 to 40 lash es with a four inch strap, five feet long, three ply leather at the handle, two ply half way down, weighing some seven and one-half pounds. Thompson related further, "Martin begged to be let loose but his speech was indistinguishable and it seemed he was so weak that he could not talk any more. The whipping boss put his foot on Martin's neck to keep him from moving out of position as he whipped him. When he let Martin get up Martin started to reach for a bottle of medicine that had dropped out of his pocket. The whipping boss drove him into line with the big strap, hitting him over the head, shoulders and back. On Saturday Martin was weak but was made to work and had to be helped into the stockade that evening. On Sunday he was blind with fever, taken to his bunk and seemed unconscious. From that time on he could not give his own name, or say where he was from. On Wdnesday he drifted into a stupor and died that night." Mr. Thompson also sent the Taberts the names of men who had seen what happened to Martin. The Taberts could hardly believe this terrible story but on writing to those other men found it fully corroborated.

Then they brought this matter to me and asked me to help them. They showed me the letters they had received. I could hardly believe such a terrible story. I had to go to Texas around the first of January 1923, to take a deposition in a lawsuit I had pending. I told

the Taberts that if they paid my extra expense I would, on my way back, go to Florida and make a personal investigation of the whole matter. They agreed and I went to Florida. I first examined the law to see what warrant there was to lease convicts to private corporations for work. I found the Florida law allowed each county to do that and that Leon County had leased its convicts to the Putnam Lumber Company for \$25.00 per month.. Then I talked to the sheriff who, when he understood whose case I was investigating, got up, shut his rolltop desk with a bang and left me. I did find out, how ever, that the sheriff had a private deal with the lumber company, under which he received \$23.00 a head for every convict he could bring to the camp. The sheriff also had a deal with brakemen on all the freight trains to wire him how many on each train were riding without paying fares. Then the sheriff, or his officers, did meet that train and arrested all transients who were doing that. I found these men were always taken before the same county judge, were always found guilty and he sentenced them as he did Ta-

I then went out to the Putnam Lumber camp at Clara, where I found the men had worked in water, constructing a grade through a swamp. I found local men who corroborated the Tabert story and I took their affidavits so that they would not be able to change their story later on. I made as thorough an investigation as I could. I then laid the matter before Governor Hardee of Florida. He seemed shocked and promised to have the State's Attorney of Dixie County, where Tabert died, examine the circumstances of his death and lay them before a grand jury, which was to meet in February.

I then came home and reported to

the Taberts, to the press and to the people, what I had found. The people of North Dakota were thoroughly aroused and indignant at the inhuman treatment and death of one of its own sons. The Commercial Club at Lang. don organized a committee to solicit funds for the prosecution of the case. realizing it would cost more than the Taberts could afford and believing it was the duty of the public to see that such inhuman happenings were not allowed in the United States. A pamphlet entitled "Can America Stand for This" was issued, stating the facts and asking for contributions. I realized press support would be valuable, so I sent the pamphlet to ten of the leading papers in the United States, asking their support in investigating the matter. The New York World agreed to do that and sent an excellent reporter, Samuel D. McCoy, who stayed with throughout the investigation. World was awarded the Pulitzer Prize for 1923 for that reporting. The Associated and the United Press and the Hearst papers also had reporters on the job.

The North Dakota Legislature was in session. I had the matter laid before them. They passed a resolution asking the governor and the legislature of Florida, in the "spirit of comity and friendship" to have the Tabert matter investigated. The Florida Governor and legislature, although denying knowledge or intention of the officers and people of Florida to permit such action, took the matter graciously and promised to do that. That was the first time in the history of the United States that one state called upon another state to take action involving that state's criminal laws and their administration.

A grand jury in Dixie County met in February but took no action. Another grand jury was then called on a change of venue to Madison County. The legislature appointed a committee to investigate the matter. I then went to Florida again to lay the matter before the grand jury and the committee from the legislature. We brought witnesses from Kansas, Pennsylvania, Texas, Ohio and other places. We also had testimony of local people. The grand jury indicted the whipping boss, Walter R. Higgenbothum, for murder in the second degree.

Then I took those witnesses to appear before the legislative committee in Tallahassee. During that investigation I was helped by Judge W. J. Kneeshaw of Pembina, North Dakota. Our claims were fully supported. That legislative committee investigated also other cases of a similar nature that had occurred in Florida. Even one of the senators operated a convict camp. About one hundred witnesses were examined.

Only once during that investigation was there, to my knowledge, any appearance of gun play. A negro told us he had buried Tabert in a hole dug in the edge of a swamp. When the committee took him out there to show us where the grave was eight armed men, employees of the camp, surrounded the car in which the negro was riding and told the negro he had better not locate the grave. He was terrified and while pretending to look he failed to locate the grave.

As a result of this investigation the sheriff and county judge, who handled Tabert's case, were removed from office. The prison inspector, when threatened with removal, resigned. The physician was publicly condemned for neglecting Tabert. The sheriff and the superintendent of the lumber company were indicted in the Federal court for conspiracy to violate Federal peonage

laws. The legislature, upon the recommendation of the committee, also enacted laws abolishing the convict leasing system and the whipping of prisoners and made provisions for careful inspections and regulations of prison camps. Eighteen distinct steps were taken by the legislature to abolish the evils shown on this investigation. Other states also abolished the leasing system. The Tabert investigation had a great effect all over the United States. The youth of the future did not again have a situation to meet like that in Florida.

It made me feel very good when the chairman of the Florida legislative committee went before the senate and reported that he undertook the job as chairman of the investigating committee, believing it would show that the interference of the State of North Dakota was unwarranted and charges unfounded, but to his great surprise he and the committee were convinced that the charges made by Grimson were true; that the action of North Dakota was justified and proper. He added that he was glad to publicly thank North Dakota for making it an issue.

The Attorney General of the United States wrote me that the Tabert investigation and the result thereof was an accomplishment of the greatest public importance and a Godsend to the future protection of the American people.

As a result of these investigations and trial the Putnam Lumber Company settled the suit brought against them by the heirs of Martin Tabert for damages of \$20,000.00, out of which they paid all expenses and contributions and had a considerable sum left.

Out of the many decisions I have made during 53 years as attorney and

judge I have tried to give you briefly some that have come to mind as having had a wide influence.

I have tried to be a credit to my Icelandic heritage and to be of service to my State and Nation in every way possible in gratitude for the opportunities given me.

I wish to thank you for the opportunity to attend this 40th Anniversary of the Icelandic National League and to give you this report.

I have enjoyed being with you. I have been very pleased to find the good standing and influence of the Icelanders in Winnipeg. You are living up to your heritage and that is encouraging to us all. I congratulate the Icelandic National League and the Icelandic Canadian Club for the good work they are doing and extend to you all my best regards and best wishes.

Footnote

Judge Grimson's modesty has prevented him making a reference to the newspaper reports of the wonderful work he did in bringing to justice the men who were responsible for the criminal offence of whipping Martin Tabert to death. Extracts could be selected from papers across the United States but space permits of only two.

"Guðmundur Grimson, a plain, ordinary prosecuting attorney, has found it within his power to start a reform of great significance hundreds of miles from where he lived. America could stand a few more Gudmundur Grimsons."—Editorial, Indianapolis News, reprinted in Bismarck Tribune, April 29, 1923.

"There are some things that are discouraging enough about modern tendencies in democracy. One of them is that the state of Florida should have so long tolerated the peonage system. But there are also some hopeful aspects of democracy in the Tabert case. Among theme are these: The revelation that a native of Iceland can be as thoroughgoing an American as a man with a half-dozen generations of American ancestors behind him." Editorial,

The Outlook; reprinted in Columbus, Georgia, Sunday April 22, 1923.

The editorial in the Minot Daily News of Nov. 22, 1958 opens and closes with the following two paragraphs:

Salute To Judge Grimson

A distinguished North Dakotan, Chief Justice, Gudmundur Grimson, is stepping down from the Supreme Court the first of the coming year, and thus comes to an end a career in public service that richly merits a "well done" accolade.

To Judge Grimson, man of justice, man of high ideals, we say as he prepares to retire from the Supreme Court, may the Good Lord always regard you as one of his favorites and permit you many more years among us.

The Icelandic Canadian, and through it The Icelandic Canadian Club, welcome this opportunity of appending their endorsement of all that has been said about Gudmundur Grimson, the former Chief Justice of The Supreme Court of North Dakota.

-Chairman of the Editorial Board

Glimpses Of Old Norse Philosophy Of Life

by DR. RICHARD BECK,

An address delivered at the Icelandic Canadian Club Annual Banquet and Dance, held on January 23rd, 1959

It is a great pleasure indeed to have been invited to be the Guest Speaker on this happy occasion, the Annual Banquet of the Icelandic Canadian Club. In my official capacity as President of the Icelandic National League of America, as well as personally, I. take this opportunity to express to the officers and the general membership of the Club sincere appreciation of its splendid work through its regular meetings and other public programs, and not least with its quarterly, The Icelandic Canadian, which has contained many excellent and informative articles, and through its coverage of news of people of Icelandic origin in many parts of the American continent has served as a very valuable connecting link between our people. I extend to the Iclandic Canadian Club warmest wishes for continued and steadily increasing success in its important work.

In as much as the Club is largely concerned with the preservation and interpretation of Icelandic cultural values, I have chosen as the subject for my address this evening a basic aspect of Icelandic culture, which is deeply interwoven with Icelandic literature and Icelandic thinking down through the centuries, namely, Old Norse ideals, the way in which our distant ancestors, the Norsemen of old, looked at life, and, for that matter, also, how they faced death.



DR. RICHARD BECK

Professor Lee M. Hollander of the University of Texas opens his introduction to his notable translation of The Poetic Edda with the following statement: "What the Vedas are for India, and the Homeric poems for the Greek world, that the Edda signifies for the Teutonic race: it is a repository in poetic form, of the mythology and much of their heroic lore, bodying forth both the ethical views and cultural life of the North during late Heathen times."

Here the prominent place of Old Icelandic poetry in the literature of the world and its great significance are rightly under-scored. Tempting though

it would be, I shall not, however, deal with that large and fascinating subject within the limited time at my disposal this evening, but confine myself, as already indicated, to merely one, but a highly important phase of the cultural life of ancient Scandinavia, the ethical views of the Norsemen. Under the circumstances I can only treat that subject in general terms, single out certain high points. Therefore, my title is simply: "Glimpses of Old Norse Philosophy of Life". I need hardly add that I am using the term "philosophy" in the sense of "practical or moral wisdom; ethics", to borrow one of Webster's definitions. This means that I shall not touch upon Norse Cosmogony, interesting as that subject would be in itself, and not less so in our age of Sputniks, Atlases, and Luniks, along with other attempts to conquer the vastness of outer space.

The principal source for our most direct information about the Old Norse view of life is, of course, the famous poem "Hávamál" in The Poetic Edda. I shall not, in this brief discourse, go into the various theories about place of origin or the numerous interpretations which have been written about it. Suffice it to say in that connection that, in common with the other Eddic poems, the remarkable "Hávamál" has in its present form been preserved only in Iceland and recorded in Old Icelandic. Let me further add the observation that, while I am well aware of the fact that the poem in its entirety is doubtless the work of several authors, the first part with which I am primarily concerned is no doubt the work of one author.

The title "Hávamál" means, as many of you know, "Words or Sayings of the High One", who, indeed, is none other than Odin himself, the chief

figure among the Scandinavian gods of Old. He was, let it be added, far more than a war god; he was likewise, as has been correctly said, "the symbol of the cultivated mind", in fact, the fountainhead of wisdom. Had he not sacrificed one of his very eyes for a drink from the Well of Wisdom? A high price to pay for knowledge in any age. By ascribing his teachings to Odin, the author of "Hávamál' adds great weight and sanctity to his words. Reported to come from the source of wisdom itself, the poet's moral observations and admonitions take on the stamp of authority and authenticity.

The poet directs many of his councils to the guest who finds himself in a strange place. Considered superficially, the poem might then be looked upon as primarily a Book of Etiquette. To be sure it includes rules of social conduct as true and useful today as they were a thousand years ago. In a greater degree, however, "Hávamál" contains moral principals, ethical teachings ever true. Moreover, the resourcefulness of an individual, his philosophy of life and his self-control are put to the hardest test when he finds himself among strangers and must rely entirely on himself. And is not the guest, after all, a true and striking symbol of man's existence on this earth? That wise Roman, Marcus Aurelius, speaks of life as "a sojourn in a strange land". In a like manner, the psalmist of old speaks as follows: "I am a stranger with thee, as all my fathers were."

In choosing the guest, the traveller, as a symbol of human kind, the Norse poet shows penetrating insight, and is indeed in excellent company. Thus far I have, however, only called attention to the framework and general idea of "Hávamál". Its subject-matter, the philosophy which it embodies, is

even more interesting. We do not know the author's name, but we may safely look upon him as a spokesman of the Nordic race, his words are a concise and faithful expression of the Old Norse view of life. What, then, are some of the outstanding elements in that philosophy as expressed in "Hávamál"?

The old poet is eloquent in his praise of Wisdom, as seen in the following stanza, here quoted in Dr. Kirkconnell's translation:

"Better baggage one cannot bear

On a wanderer's road than wisdom; It is better than wealth on distant ways, A shield for the shelterless sufferer."

The poet draws on his own observations to illustrate the perishableness of wealth, which may go in the twinkling of an eye. It is indeed a striking thing, how small a matter wealth as such is in the opinion of the Old Norse poet. He values a man first and foremost for what he is. It is almost as if Robert Burns were speaking:

"The rank is but the guinea's stamp, The man is the gowd for a' that."

The dignity of the individual is emphasized, and that is in complete harmony with the Norseman's love of liberty.

As the Old Norse poet makes wisdom, the exercise of one's intelligence, one of the most desirable things in life, it is only natural that he stresses moderation, for the truly wise person does not go to extremes. Moderation may, in fact, be said to be one of the outstanding features of the Old Norse philosophy of life, as revealed in "Hávamál". The old poet urges moderation in eating and drinking in strong terms, and in other matters as well. He

admonishes those holding the reins of power to use it sparingly.

The Norsemen were in an unusual degree a liberty-loving people, in fact, they were pronounced individualists. "Sjálfur leið þú sjálfan þig" (Self must lead self), was a fundamental principle with them. Small wonder that "Hávamál" has high praise for the independent man, as memorably expressed in "the deeply felt stanzas on having a home of one's own, however humble", of which I quote the first one in the translation of Henry Adams Bellows:

"Better a house, though a hut it be, A man is master at home; A pair of goats and a patched-up roof Are better far than begging."

However, much as the author of "Hávamál' stresses independence, self-reliance, he does not forget that man is fundamentally a social being. The fact that a man cannot develop to the fullest by living to himself is effectively stated in the following stanza (in Dr. Kirkconnell's translation):

"Brand from brand is kindled and burnt;

Fire is born of fire;

Man warms to man by word of mouth,

The voiceless is avoided.

The deep-rooted need for human fellowship is emphasized in other parts of the poem. In particular, does "Hávamál" have a great deal to say about friendship. To stress the need of friendship in the storms of life, the poet paints a striking picture of a pine-tree standing alone on a windswept hill as symbolic of the man without friends.

The Norsemen were determined fatalists. According to their view of life, no one can escape his decreed

destiny; he may attempt to flee his fate, but it will overtake him as surely as night follows day. The famous lines of an English poet of the 17th century express admirably, though in a somewhat more elaborate form, the fatalism of the Norsemen:

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"The glories of our blood and state Are shadows not substantial things; There is no armor against fate; Death lays his icy hands on kings."

To the Norsemen, life was transitory, a passing show. Nevertheless, and to their great glory, this deep sense of the uncertainty of life did not produce on the part of the Norsemen the very ordinary resolve to enjoy to-day for to-morrow may never come. They did not, it appears, become victims of that superficial view of life, that tempting love of pleasure, which Fitzgerald expresses so attractively in "The Rubaiyat of Omar Khayyam":

"Come, fill the Cup, and in the fire of spring

Your winter-garment of Repentance fling:

The Bird of Time has but a little way
To flutter—and the Bird is on the
wing."

On the contrary, the fatalism of the Norsemen bred in them a spirit of courage and fortitude, a determination to quit themselves like men. According to the Old Norse view of life, a man is to face whatever befalls him in resolute spirit, to be brave and cheerful until the day of his death. This attitude calls to mind the following exhortation from a great Roman thinker: "Every hour resolve sturdily, like a Roman and a man, to do the work in hand with true and unaffected dignity, freedom and justice." The Norseman of old was a good deal of a Stoic, at least when it came to facing difficulties and dangers, and even death itself. Fortitude and self-control were among the greatest Stoic virtues; the Norsemen held these in equal esteem. This is well illustrated by the following episode from Njáls saga. An Icelander named Thorsteinn was fighting under the banner of one of the Norse chiefs in England. Then flight broke out throughout the army. When all others fled, Thorsteinn stood still and tied his shoe-strings. One of his companions asked him why he did not run like the others. "Because", said Thorsteinn, "I cannot get home tonight, for my home is in far away Iceland."

The very heart of Old Norse philosophy of life is expressed in the much admired and quoted stanza, which I cite first in the original Icelandic and then in Bellow's translation:

Deyr fé, deyja frændr, deyr sjálfr it sama, en orðstírr deyr aldregi hveim, er sér góðan getr.

Cattle die, and kinsmen die, And so one dies one's self; But a noble name will never die, If good renown one gets.

Which may be paraphrased in these words: Riches perish, relatives die; man himself also dies; only one thing is lasting in this world of constant change: a good reputation, the noble name one gains for himself. All else is like a fleeting shadow or a flickering flame. In short, according to the Norsemen, life should be measured in noble deeds. Which is but another way of saying that the worth of the individual, his character, is what really counts. For a man's achievements are the very expression and extension of his personality, his inner self.

Commenting on the stanza from "Hávamál" just cited, Dr. Sigurður Nordal has this to say in his penetrating study of Icelandic culture, **Íslenzk**

menning:-

"The stanza has perhaps been most often and most widely quoted of all that which has been written in Iceland, and deservedly so, for it contains the heart-core of a noble view of life from the pagan age in a few and simple words. In it men are not admonished, that a bird in hand is better than two in the bush, rather they are told to risk all that which is near for that which is distant and difficult to acquire. We may consider this faith in eternal renown foolish or childish. But renown was not a trifling matter when

it was the external manifestation of the whole man; men gained strength for the struggle by laboring toward that goal. Neither was the faith in it a mere deception. The generations, which were contemporary with the authors of "Hávamál", will not soon be forgotten, although the foot-prints of most individuals have disappeared in the snow of the ages."

Few scholars have entered as deeply as Dr. Sigurður Nordal into the way of life, yea, the inner life of our distant Old Norse and Icelandic ancestors. And in the light of his interpretation of Old Norse philosophy of life, it is not such a far cry from the most basic aspect of that philosophy to Stephan G. Stephansson's challenging words:

"að hugsa ekki í árum en öldum, að alheimta ei daglaun að kvöldum – því svo lengist mannsævin mest."

This may be rendered in to prose as follows: "Not to think in years but ages, not to demand in full at day's end the wages earned, for in that fashion the life of man is most effectively prolonged."

Basically, it was this kind of immortality which the Norsemen of old envisioned in their emphasis on the acquiring of a noble and lasting renown.



THUE THUELLID IFOUR ACIES

by REV. SVEINBJORN S. OLAFSSON, South St. Paul, Minnesota

The Admiral of the Ocean faced an angry, muttering crew . . . The wrong command, a hasty word, another aimless day at sea might find him in chains, a prisoner in the stifling hold of his flagship, the Santa Maria.

On the 68th day of the journey westward, his crew was on the verge of revolt. Christopher Columbus knew his repetitive command, "Adelante" ("Sail on") had lost its magic with the men. They were past inspiring now, a frightened, surly group, their faith as thin as the wind-scoured sails above their heads. One hasty word . . . "Your Excellency!" shouted a crewman.

Columbus put down his eye glass slowly and turned to face his men.

"We want a word with you", said the spokesman.

"You have my leave".

"We want to turn back to Spain and home. We do not believe this Indies of yours exists. We think only death awaits us . . . We want to turn back."

"We'll sail on," he said. Before the crew could protest further, he continued, "Land is just two or three days before us. If no land is in sight from the top of our mast in three days, we will turn back. In God's name I promise you. We will turn back."

As history and the Santa Maria log reveal, the crew was pacified. They sailed on, and on the third day land was sighted from the crow's nest. That day, Christopher Columbus sailed on to historical immortality.

He took a chance . . . and it paid off. Or was it mere chance that prompted him to ask for three more days sailing time? How much of a gamble was it, if a gamble it was?

Christopher Columbus was sure of himself when he sailed westward into unknown waters, for he held four aces.

In his journal, he attributes this to the timely intervention of the Almighty, a miracle of sorts which gave credence to his premonition. But his life is all too full of hard-earned victories on the high seas, to be traced alone to Divine guidance or wishful thinking. Records written prior to 1492 and widespread knowledge over all of Northern Europe of Leif Erickson's discovery of Vinland the Good, should convince, even the most sceptical, that Columbus had foreknowledge of land in the West. Most of this knowledge he gained during his stay in Iceland in the winter of 1477. Among other things he learned was the approximate number of days required to sail from Iceland to Vinland. This may help to account for his certainty of sighting land within three days on the 68th day out, when mutiny became a grim reality.

I shall make no attempt to subtract one iota from his glory or achievements, for he was truly a competent seaman, a master of his trade, a sailor of the first magnitude and a navigator par excellence. But his portrait—the prophet, the gambler, the dreamer—is too romantic and unrealistic.

Christopher Columbus had been in Iceland 15 years prior to his sailing into the sun. He wrote in his note book "I sailed in 1477 in the month

of February, a hundred leagues (300 miles) beyond the island of Tile". Thule is the ancient name for Iceland.

H. G. Wells, in his "Outline of History", states that Columbus was in Iceland. Samuel Eliot Morison, in his "Admiral of the Ocean Sea, a Life of Christopher Columbus" says, "There is no reason to reject the Iceland Voyage." So to the many achievements of the "Admiral of the Ocean Sea" must be added another, namely that of an Arctic voyage.

Early scholars disclaimed this northern journey. As proof, they cite Columbus' own log in which he wrote that he saw no ice 300 miles north of Iceland. "Ice is always present that far north," was a universal belief at the time. We know today this is not

The Austrians, spending the winter of 1882-83 on Jan Mayen Island, 300 miles north of Iceland found no ice through the winter, between that point and Iceland.

Since 1921, the government of Norway has maintained an observatory on Jan Mayen Island and reports that it never has sighted ice in the direction of Iceland.

Vilhjalmur Stefansson states that if European scholars had believed Columbus' own words of his journey northward, knowledge of the Polar regions would have been advanced nearly 400 years.

Columbus passionately believed that not only were the tropics inhabited, but the Arctic as well. He was the first or among the first, to advance this theory.

Did Columbus know about Leif's discovery of Vinland? That is the big question.

It is a well-established fact that Leif Ericson discovered Vinland, the continent of North America in the year 1000 A.D. After Leif's discovery of the New World, many voyages were subsequently made to the coast of North America, including a serious attempt by Thorfin Karlsefni to colonize it. These discoveries of a vast land to the west had been in written form for two or three hundred years before Columbus came to Iceland. It was a part of the immortal Sagas, a living part of all Icelanders.

Is it conceivable that Christopher Columbus; a man whose vocation was the sea; a man imbued with curiosity of the world and faraway places; a man with an ambition to sail and to discover for wealth and fame, knew nothing, heard nothing, read nothing of the discovery of Vinland the Good? Incredible! Yes, some authorities would have us so believe. The best argument they can muster is that no writing exists stating that Columbus knew about Leif's epoch-making voyage.

Silence is a weak argument here. Columbus was also silent about knowing anything regarding Greenland, yet it is accepted that he did. In common with men of his day, he fought his fights, sailed the seas for honor, glory, and money. It was his job, his occupation. If you knew you held the key to an important discovery which would make you famous and wealthy, would you broadcast it to the world? Or would you, as Columbus did, hold your four aces close to your chest until the time came to play them, face up?

It is granted, there is little likelihood that Columbus learned enough Iclandic while in Iceland to be of much assistance to him. But he knew Latin, and Iceland was a Catholic country at the time. Latin was used in saying Mass, and many of the clergy and other learned men too, were well versed in the language.

Columbus was a devout Catholic,

and to think that he did not attend Mass while in Iceland is not in harmony with what we know of his religious fervor. It is nigh unthinkable that he did not use this most natural avenue to acquire knowledge. He most certainly knew that the Vikings were among "the greatest sailors who ever dared the Atlantic", and the Icelandic Vikings were as well known as any of them. Does it not seem the essence of reason, to think that he would use every opportunity to learn about these bold and fearless men of the sea and where their restless spirits had taken them? He was now in the land where Leif was born and grew up into manhood and where his famous discovery was kept alive in oral and written tradition.

That Columbus "attended saga-telling parties ashore" is put forth as an impossibility. It is, on the contrary, most plausible. Being the sailor that he was, the conversation would naturally revolve about the sea. What was more likely for Icelanders to do than to tell him, and anyone else who would listen, of the discovery of Greenland by Eric the Red, who coming from Norway had settled in Iceland; and about the discovery of Vinland the Good by Leif, the son of Eric, who was born in Haukadal (Hawkadal) in west Iceland of an Icelandic mother; and of Thorfin Karlsefni's attempt to settle the new land? To this day all Icelanders are the proudest of the discovery of North America by one of their native sons, and of the creation of the Icelandic Sagas. Icelanders have never needed prompting to talk about their Sagas, only an interested listener This Columbus was. .

Morison concedes that Columbus, "Would most probably have heard of Greenland." Shortly before his visit there Iceland lost touch with its kin in Greenland because of the scourge of Black Death. In 1124 the Church appointed a Bishop of Greenland under the Archbishop of Hamburg, Germany. Later he was placed under the Archbishop of Nidaros, Norway. The last bishop of Greenland died a prisoner at Maribo Cloister in 1537. This date is 45 years later than Columbus' first voyage west. It is highly probable if not certain, that Columbus had heard of Greenland while in Iceland in 1477 for Iceland had lively interest in and a concern for the settlement there.

It is indeed more than likely that the Admiral saw Greenland when he sailed 300 miles north of Iceland. A casual glance at the map is enough to convince anyone. In fact, in clear weather, "Greenland's icy mountains" can be seen from Latrabjarg, a mountain on the west coast of Iceland.

If Columbus heard of or saw Greenland, there is the greatest likelihood that he heard also of Vinland, for the two countries were like Siamese twins in the thinking of people. It was Eric the Red and his family that had most to do with both countries. Eric was outlawed from Iceland for a period of three years, for his quick temper, quarrelsomeness and manslaughter. Earlier, for these same reasons, he was outlawed from Norway. He was determined to find land west of Iceland which had been sighted by Gunnbjorn, son of Wolf. This he did in 982 and called it Greenland, that he might more easily induce people from Iceland to help him settle it. When his three year term of exile was over, he returned to Iceland for this purpose. As Greenland was always associated with Eric the Red, so was Vinland nearly synonymous with his descendants. It was Leif, his son, who first discovered it.

Pre-Columbian maps show Green-

land as "Northwest Asia coming out over Iceland" but this, so we are told, held no interest for Columbus. How impossible! While he was interested in lands everywhere, he was interested in Asia in particular, and to reach Asia, by sailing west became "a ruling passion in his life". When he found land in the west in 1492, he thought that it was Asia. This opinion he held to his dying day. Asia was his goal. To learn that any part of Asia lay as near to Iceland as Greenland did, which he had seen, would have held a tremendous interest for him.

Nor was Iceland the only place where Columbus could have heard about Vinland. It was common knowledge that the Vikings were great seamen. They did not sail aimlessly, but set out for distant lands for the love of battle, fame, fortune, and adventure. Naturally their visits were not always remembered with gratitude, but they were always remembered.

Thus the Norse spread over a vast territory, from North America (Vinland) on the west to Russia on the east, and from northern Europe to the Mediterranean on the south. The Icelanders in particular, were master Story-tellers and most able bards (skald). During the Middle Ages many returned to Norway, and "among 230 bards practically all were Icelanders". They were advisers to kings. In courts and banquet halls they recited their poems and Sagas, again and again. Therefore, their stories and poems of discoveries, conquests, and adventures on the high seas, were widespread; Columbus was ever keeping his ears open to hear such information.

While the Icelandic Sagas are the best sources as to the Viking voyages and discoveries, they are not the only source.

One of the most authoritative treat-

ments as well as original source of Leif Erickson's discovery of North America is found in "The Catholic Encyclopedia" published in New York in 1907. Brief quotations from it completely support our argument. "Of all the alleged discoveries of America before the time of Columbus, only the bold voyages of exploration of the fearless Vikings to Greenland and the American mainland can be considered historically certain . . . For the oldest written evidence of the discovery of Greenland and America by the Northmen, we are indebted to Adam, a canon of the Church of Bremen, who about 1067 went to Bremen, where he devoted himself very earnestly to the study of Norse history. Owing to the vigorous missionary activity of Archbishop Adelbert of Bremen (who died in 1072,) this 'Rome of the North' offered the 'best field for such work, being the much frequented center of the great northern missions, which were spread over Norway, Sweden, Iceland and Greenland. Moreover, Adam of Bremen found a most trustworthy source of information in the Danish King, Sven Estrithson, who 'preserved in his memory, as though engraved, the entire history of the barbarians', (The northern Europeans).

"Of the lands discovered by the Northmen in America", still quoting Catholic Encyclopedia, the "Adam mentions only Greenland and Vinland. The former he describes as an island in the northern ocean, about as far from Norway as Iceland (five to seven days), and he expressly states that envoys from Greenland and Iceland had come to Bremen to ask for preachers of the Gospel. The Archbishop granted their request, even giving the Greenlanders assurance of a speedy visit in person. Adam's information concerning Vinland was no less trustworthy than his knowledge of Greenland. According to him, the land took its name from the excellent wild grapes that abounded there . . . Adam's testimony is of the highest importance to us, not only as being the oldest written account of discoveries in America, but also because it is entirely inrests directly on Norse traditions, which dependent of Icelandic writings, and were at the time still recent."

We see from these quotations that the Church was well familiar with Vinland as well as Greenland late in the 11th century. This contact continued until 1537, when the last Bishop of Greenland died.

If we may assume that the Archbishop, a prelate of the Church, made the promised visit, he learned much about Vinland in Greenland, and as all church records were the property of the Church, they eventually found their way to the Vatican. Some of the principals of the Vinland chapter were staunch believers in Christianity. Leif himself introduced Christianity in Greenland, being commissioned to do so by King Olaf Tryggvasson of Norway, having accepted the faith at the court of King Olaf. It is definitely established that Gudrid, after the death of her husband, Thorfin Karlsefni, "made a pilgrimage to the south (Rome), after which she returned to the home of her son Snorri (in Iceland) . . . Gudrid then took the veil and became an Anchorite and dwelt there the rest of her days." One is compelled to think, while in Rome she gave a first hand account of her unique experiences in Vinland. She had a story to tell, for she attempted, with her husband and others, to start a permanent settlement in the New World. She had given birth to a son while there, and given him a Christian baptism. Pilgrimages Rome were common at this time and with them news flowed from everywhere, thus virtually making Rome the news center of the world.

Columbus was in close contact with the Church over a long period of time for he was an ardent Catholic. (Christianity and Catholicism are here used interchangeably for Christianity had no other exponents in the world at the time, as these events took place well over 900 years ago). He made several visits to Rome and one or more to the Vatican. In this "news center of the world" he most likely pressed for information about far away places where such information was current and in written form. The Vatican Library could yield many priceless historic facts.

The reason some scholars reject the palusibility of Columbus ever hearing about Vinland the Good is that he does not mention it in any of his notes; therefore he had never heard of it, so runs the argument. It has been pointed out that he was also silent on Greenland. His silence on this point is consistent with his character, proud spirit, love of fame and fortune as well as being mastered by a passion to prove the earth round and to reach Asia by sailing west. Truly we can sympathize with the great mariner, but that does not alter historic facts. Let three incidents suffice to point this out

Columbus was not in the least timid about demanding from Ferdinand and Isabella that they confer upon him the title of Admiral of the Ocean Sea, as the price of his success in the west.

Secondly, before Columbus sailed west for the second time, October 13, 1493, he received a letter from the King and Queen advising him to take an astronomer with him, for Columbus was never good at computing latitude and longitude of any of the islands he discovered. This was important, as Por-

tugal, too, was claiming lands by discoveries of Portugese sailors. In spite of a royal letter, Columbus did not take an astronomer with him. He was unwilling to share fame with anyone.

And thirdly, he was not the first to sight land in the new world in 1492, yet he demanded and obtained the reward of 10,000 maravedis promised by the King and Queen of Spain to the man who first sighted land. Morison

thinks "that glory rather than greed prompted this act of injustice to a seaman; Columbus could not bear to think that anyone but himself sighted land first."

He had four aces. He knew that Leif's "Vinland" was westward. He knew that if a Viking in a small open boat, nearly 500 years before could make it, so could three ships commanded by Christopher Columbus.

William John Erlendson — Professor of Music

One of several motives that prompted our forebears to leave their native Iceland during the latter half of the nineteenth century and seek their fortunes in America, was the hope that their children would find better opportunities for advencement in the great New World than in their small native country. This hope did not betray them. Through the generations the sons and daughters of the Icelandic pioneers have not been laggard in availing themselves of whatever educational or other opportunities that might help them qualify for important and responsible assignments. A surprisingly large number of these people have found their way into diverse positions of trust and importance and have frequently served with spectacular distinction.

The career of William John Erlendson, professor of music at the San Jose State College in California is a case in point.

Mr. Erlendson, who was born in 1910, is the son of the late Mr. and Mrs. G. J. Erlendson of Edinburg, North Dakota. His father was the wide-



WILLIAM JOHN ERLENDSON

ly and well known druggist of Edinburg; his mother, Gerða (Kristgerður) who died last year, was a sister of Rev. K. K. Olafson, D.D.

After graduation from High school, William attended St. Olaf College, in Northfield, Minnesota, and majored in music, under the renowned musician and choir conducter, F. Melius Christianson. As a member of the noted St. Olaf Choir, he toured Europe on a highly successful concert trip.

He received his Master's Degree in music at the University of Michigan, where he studied composition with the noted Canadian choral composer Healey Willan. For two additional years he studied at Harvard University, including work with Dr. Archibald Davidson, Walter Piston and Dr. Hugo Leichentritt. At one time he studied piano with Gunnar Johansen and Egon Petri.

In 1931, Mr. Erlendson came to San Jose State College to teach piano and to organize and direct the A' Capella Choir, which by now is recognized to be one of the finest on the West Coast.

The Choir has made numerous tours of California, several coast to coast radio broadcasts, and a San Francisco television appearance. In 1939 it sang at the Music Educator's National Conference in Los Angeles.

The personnel of the sixty-five member organization is drawn from the entire campus, though most of the members are music majors. Each year the choir is re-organized to fill vacancies created by graduation. This year approximately fifty percent of the personnel is made up of new members. The Choir has always been under the direction of Mr. Erlendson, with the exception of two years, when he was on leave of absence, and two years when he was in the Armed Forces. In the latter period the Choir was inactive due to lack of male membership.

The repertoire of the Choir is selected from the finest works written for such groups. In past years, it has sung all the motets of J. S. Bach, numerous sixteen-century motets and many contemporary compositions by such composers as Benjamin Britten, Pauline Milhaud, and others. One of its most ambitious undertakings was the per-

formance of Aaron Coplands' In the Beginning. This composition with a group of shorter works was recorded by Music Library Records, for national distribution. Other recordings include the Christmas Oratoria by Saint Saens, and The Peaceable Kingdom by Randall Thompson. This has just been released.

The Choir has sung with the San Jose Symphony Orchestra on several occasions performing such works as Codaly's Te Deum, Mozart's Requiem, and Brahm's Schicksalslied.

In 1951 the San Jose Mercury of February 28th had this to say: "Erlendson is a sound and well schooled allaround musician. He has few peers when it comes to choir work, and during his tenure as director of the A' Capella Choir, he has raised it into the most proficient, coherent, finished professional-sounding medium at the College, as well as one of the finest choral groups of its kind, in this part of the world . . . He is an expert technician, when it comes to training voices, and admirable animator and executive, and an interpreter of the highest taste possible".

Of Miss Kristin Erlendson, fifteen year old daughter of Professor and Mrs. Erlendson who has been a piano student since she was seven years old, and a student of the organ for the last two years, San Jose Mercury of May 28th, 1958 says: "Pianist Kristin Erlendson, one of the winners of the symphony auditions, and the San Jose Symphony Orchestra will present the first West Coast performance of Concertino for Piano and Orchestra by the contemporary French composer Jean Francaix. This performance also will mark Miss Erlendson's first major public appearances".

-Kirstin H. Olafson

THEY FOUGHT FOR FREEDOM



Lieut. (N.S.) MARIE S. SCHEVING

Lieut. (N. S.) Marie S. Scheving

Born at Elfros, Saskatchewan, on January 31st, 1916. Took her nurses training at Winnipeg General Hospital.

Enlisted on September 19, 1941. Went overseas September 1942, served in England, France and Italy.

Came to Canada October 1946, was discharged spring of 1947.

Daughter and son of Mr. and Mrs. John Scheving, now residing at Blaine, Wash.

F.O. Arthur K. Scheving

Born at Elfros, Saskatchewan March 28th 1920. Enlisted in the Air Force February 1941. Went overseas 1942.

Was instructor in England for a year.

He was stationed in Newfoundland, North Africa and in England. Got his wings after 30 flights. He made 42 flights, was in the night bombings over Germany and over all bombing areas.

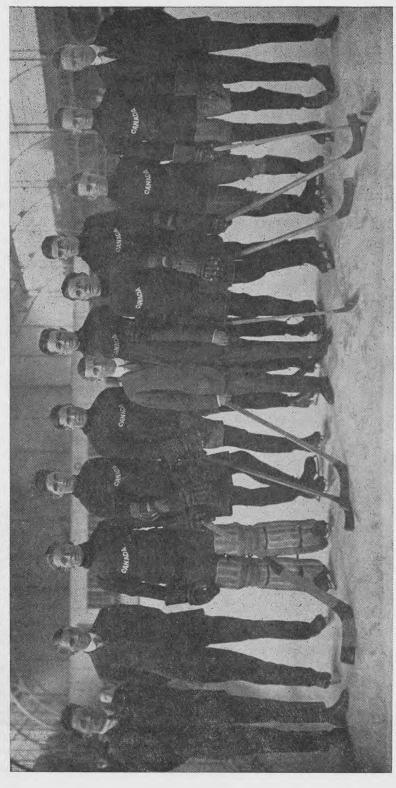
Was discharged in February 1946.



F/O ARTHUR K. SCHEVING

-Mattie Halldorson

THE FALCONS - First Olympic World Hockey Champions



From left to right: G. SIGURJONSSON, Trainer; HEBBIE AXFORD, Manager; WALLY BYRON, Goal; SLIM (Halli) HALDERSON, Right Wing; FRANK FREDRICKSON, Centre and Captain; W. HEWITT, Canadian Olympic Representative; CONNIE JOHANNESSON, Defence; MIKE GOOD-MAN, Left Wing; HUCK WOODMAN, Spare; BOBBY BENSON, Defence; CHRIS FRIDFINNSON, Spare; BILL FRIDFINNSON, Secretary of the Falcon Hockey Club.

World Champion Falcons Brought Back on Front Page Challenge

To those who are old enough to recall events of the year 1920 the appearance of Frank Fredrickson on CBC-TV's "Front Page Challenge" on Tuesday night, March 3, was an unexpected thrill. To others who have heard about the celebrated Winnipeg Falcons winning the first Olympic World Hockey Championship in Antwerp, Belgium, in April 1920, the appearance on TV of Fredrickson, the captain of the team, must have proved a satisfying confirmation of all that has been said about that famous hockey team.

It was to be expected that the panel members would not have much difficulty in naming Frank and the Falcons because two of the panel members were Manitobans: Bill Metcalfe, Managing Editor of the Free Press, who was in Portage la Prairie when the 223rd Scandinavian Battalion was quartered there before going overseas in World War I; and Scott Young, who used to reside in Glenboro, where, he said, he saw so many beautiful Icelandic girls. These men picked the Falcons and Frank very quickly.

In retrospect it is interesting to recall the team and compare it with modern championship hockey teams. In the World Champion Falcons there were only eight men: a goalkeeper, two defencemen, three forwards and two spares. In Antwerp they played three 20 minute periods; during the previous season and through the play-offs, Manitoba, Western and up to the winning of the Allan Cup in Toronto they played two 30 minute periods with a 5 minute intermission. At the present time there are three strings of forwards, four defencemen and two goalies, with



FRANK FREDRICKSON

three periods of 20 minutes each and from ten to fifteen minute intermissions between periods.

During the question period Frank managed to "shoot" a surprising amount of information. He named the team. Goal, cool Wally Byron; defence, Connie Johannesson with that long-reaching poke check, and Bobby Benson, that solid five feet, three and a half inches; forwards, Mike Goodman, left wing, who, Frank said, was the fastest skater in hockey of all times, including Cyclone Taylor, Frank himself, centre, and Slim (Halli) Halderson, six feet two inches of bone and muscle; spares, Huck Woodman and Chris Fridfinnson.

When told by a panel member that he, himself was often referred to as the fastest hockey player of all times Frank modestly passed the laurel wreath to Mike. But when it is recalled that Frank Fredrickson, without any special training, could with ease walk on his hands from one end of a long room to the other and back again, there are not many who would seriously challenge the statement that when Frank shot on goal the puck left the end of his stick at a greater speed than from the end of a hockey stick wielded by any other hockey player at any time.

In answer to questions Frank managed to point out that all the players with the exception of one, Huck Woodman, were Canadians of Icelandic descent and the majority of them (the

others being too young) had formed the nucleus of the 223rd Battalion hockey team. He informed the panel that most of the original settlers in Iceland came from Norway but that many had come from the north of both Ireland and Scotland, where, he jocularly added, some of the pretty girls were kidnapped and taken to Iceland..

This vivid view, by way of TV, back to one of the proud events in the story of the Icelanders in Canada was one of unusual pleasure.

-W. J. L.

Well known couple celebrate Diamond Jubilee

On Thursday, Feb. 5, Vigfus J. Guttormsson and his wife Vilborg were honored by their family and friends at their home at Lundar, Manitoba, on the occasion of their 60th wedding anniversary.

Spanning almost half a century Mr. and Mrs. Guttormsson were among influential pioneers of what is known as the Interlake Country of Manitoba—between Lake Winnipeg and Lake Manitoba. Through the years, wherever they lived, they took an active interest in the affairs of their community, particularly in the church. Mr. Guttormsson has been a life-long student and lover of literature and music. He has written poetry, but has confined most of his spare time to music. He has become known as an accomplished choir leader and organist.

Mr. Guttormsson was born Nov. 16. 1874, at Geitagerði in Norðurmúlasýsla in Iceland, and as an infant of six months came to Canada with his parents. The family settled where Riv-

erton now stands and here he was brought up. Mrs. Guttormsson was born in this area June 30, 1879. They were married Feb. 5, 1899 and, after a short residence there, moved to a farm in the community of Otto, some eight miles east of the present town of Lundar. Later they moved to Oak Point, then end of steel, where they continued to farm and where Mr. Guttormsson became postmaster and carrier of mail to communities to the north. Later they moved to Lundar where Mr. Guttormsson was engaged in business for a number of years. He has retired and the gifted couple are spending their twilight years in Lundar.

They have six children, 17 grand-children and three great grandchildren. Their children are Dr. Peter B. of Shaunavon, Sask., John, merchant at Lundar, Dr. Vilhjalmur J. of Madera, California., Pauline, Mrs. Oscar F. Eyjolfsson of Lundar, Miss Fredrikka of Winnipeg and Dora, Mrs. Jack McFarquhar, Toronto, Ontario.

TWO DISTINGUISHED WOMEN PASS AWAY



MRS. THORSTINA WALTERS

The recent death in New York of Mrs. Thorstina Walters calls for an appraisal of her life and work.

Mrs. Walters, nee Jackson, was born in North Dakota of Icelandic pioneers. She received her education in Wesley College, Winnipeg, and graduated from there in 1910 with a B.A. degree in Modern Languages. After graduation she taught languages in Minnedosa, Manitoba, Selkirk, Manitoba, and in the Jon Bjarnason Academy in Winnipeg.

Her father, Thorleifur Jackson, acquired a well rounded self-education, and was the author of three books. Her mother, Gudrun Jonsdottir, was a trained mid-wife in Iceland, and carried on her profession in America, often under very difficult conditions. Thorstina inherited her father's literary talent, and her mother's spirit of self-sacrifice for others.

With characteristic courage, Thorstina left her teaching position, although her financial resources were very limited, and made her way to Europe just after World War 1. In France and Germany she did social work for a number of years, a stranger in strange lands. During 1926 she travelled and lectured in Iceland, and was honored by the King of Iceland and Denmark with the Knight's Cross of the Order of the Falcon. On returning to the United States, she made an extensive lecture tour on Iceland and its culture, visiting many of the Icelandic communities in the United States and Canada, and wrote many articles for newspapers and magazines.

In 1928 Thorstina married the noted Icelandic artist, Emile Walters.

Two years later she played an important part in organizing the visit of a large group of people to the Millennial Celebration in Iceland, commemorating the thousand years' anniversary of the Parliament of Iceland.

Thorstina did social work for the New York City department of Welfare, in the years 1933-42, and during the first years of World War II, she worked with the censorship and information offices of the American government.

Thorstina possessed a deeply analytical mind, which she applied to all these varied experiences, and this accounts in part for her rare understanding of the world in which she lived.

In 1944 the University of Minnesota awarded Mrs. Walters a Fellowship to compile a history of the Icelandic settlements of North Dakota. Although her health was now failing her, she undertook this work, and heroically

persevered until it was finished in 1953. This history was incorporated in the volume entitled "Modern Sagas". A copy of the painting of "Hlíðarendi' by her husband, adorns the cover.

Although many people are well acquainted with this book, it is appropriate to quote Dr. Alan Nevins, of Columbia University, who writes in the closing paragraphs of his introduction to "Modern Sagas":

"To at least one reader, however, the rarest part of Mrs. Walters' volume is the opening description of the home in which she was reared, and of the two rugged pioneers, her father and mother, who made it a shrine of the old Icelandic culture. This detailed picture of the house of oak logs, whitewashed inside and out; the cleanliness, cheeriness, industry and benevolence

which filled it; the cherished household possessions, old Bishop Gudbrandur's Bible holding the place of honor; the mother's skill as doctor, midwife and nurse; the father's zeal amid all his labors of farm and forest, in collecting information on the immigrants and their lives; the pious care with which the myths and folklore of far-off Iceland were handed down to the new generation-all this amounts to a little classic of North-western pioneering. Mrs. Walters' book as a whole is a valuable addition to knowledge of American history, and as such merits a wide reading among all who are interested in u nderstanding our variegated national composition. But this introductory chapter is something more-it is an addition to pure literature."

Salome Halldorson



MISS FREDA HAROLD

Miss Freda Harold, who passed away in Havover, New Mampshire, on December 5th 1958, had a varied and colorful career. She graduated from Wesley College in 1908, winning the silver medal in the Modern Language course. After graduation she taught

French and German for many years in the Collegiate in Moose Jaw, Saskatchewan. While there, she took a leadpart in the life of the community, being part in the life of the community, member of the University Womens' Club, and also the first president of the Womens' Canadian Club.

Freda left Moose Jaw to do research and translation work for Vilhjalmur Stefanson, the arctic explorer, in New York. Later she joined the staff of the library at Dartmouth College, New Hampshire, and was in charge of the research department. During this period the library board sent Miss Harold on a buying trip to Europe. This was in 1930, and she visited the millennial celebration in Iceland at the same time.

Freda often taught Icelandic to graduates and students of Dartmouth College. She was an excellent conversationalist, witty and interesting.

Freda had one brother, Hannes Palmason, a chartered accountant, who died a short time ago in Winnipeg. Her mother lost her husband while the children were very young, and Hannes was adopted by an Icelandic couple in Keewatin, Ontario, by the name of Palmason. Her mother, Gudrun, brought up Freda, and lived with her at Hanover, New Hampshire, at the time of her death four years ago Freda was a first cousin of Judge Lindal.

The students attending Wesley College in the early days remember Freda

as a prominent member of the senior classes, who took a warm interest in the vounger Icelandic students, many from the country. They looked to her for leadership, and were proud of her scholastic achievements.

Freda is survived by two nephews, Einar Palmason, Fort Lauderdale, Florida, and John Harold Palmason, of Montreal, and also one neice, Carol Joy Kristjanson, of Winnipeg.

Salome Halldorson

THE MID-WINTER CONVENTION AND CONCERT

The Icelandic National League held its annual three day convention on February 23-25 last. Attendance at the meetings was larger than usual, probably because this was the fortieth anniversary of the League. In his opening address the President, Dr. Richard Beck, referred to the original organization meeting held March 25-27, 1919, and quoted from an article by the late Rev. Guttormur Guttormsson in the first number of the "Timarit", an annual which has been published by the League since it was organized. He then dwelt on the objects of the League in general, and concluded by detailing what had ben accomplished during the year just passed.

As per an established custom three concerts were staged during the convention: one on Monday night, under the auspices of the Chapter Fron of the League, of which Heimir Thorgrimsson is President; one on Tuesday night, the annual concert of the Icelandic Canadian Club, with the President, Miss Caroline Gunnarson, in the

chair; and the last one on Wednesday night, when the Conference was formally closed following a concert under the direction of Rev. P. M. Petursson, the Vice-President of the League.

All programmes were of a high order and the audiences, larger than usual, enjoyed the stimulating music and readings and the instructive addresses.

At the first concert Rev. Jon Bjarman, a recent arrival from Iceland, gave an address which, in its true analysis of the position in which Vestur-Islendingar find themselves, was both refreshing and a source of encouragement. Though here for but a few months he could clearly visualize the inevitable integration into the Canadian scene.

The following is his conclusion, in the original and in translation: "Við-hald tungunnar er, að eg held, ekki aðal atriðið . . . það sem máli skiptir er, hvað hugsað er og hvað er framkvæmt, verkin sem unnin eru;" "To retain a command of the language is, in my view, not the chief consideration . . .

The thoughts and achievements, the work that is done-these are the important elements". But at the same time the speaker sounded a note of warning, gave sound advice. He referred to the intellectual reinforcement, "andlegur styrkur" to be derived from the mother nation. "Glatið aldrei sambandinu við gamla landið og gömlu þjóðina; meðan taugin þar í milli er heil og óslitin munu þið fá um hana styrk og þrótt að heiman". "Under no circumstances sever the connection with the old country, the mother nation; as long as that bond is maintained, sure and in full strength, through it you will derive reinforcement and strength."

Gudmundur Grimson, who at the time of retirement on January 1, of this year was Chief Justice of the Supreme Court of North Dakota, was the speaker at the concert of The Icelandic Canadian Club. His address appears elsewhere in this issue.

At the final concert Valdimar Bjornson, the State Treasurer of Minnesota gave a very stirring address. He deservedly extolled the work of the Icelandic National League during the forty years it had been in existence and quoted from articles in The Timarit and elsewhere to illustrate the spirit in which the officers and other leaders of the League had performed their valuable work.

At the close of the convention Rev. V. J. Eylands, D.D., a past President of the Icelandic National League and Dr. Phil. Professor Thorkell Jóhannesson, Rector of the University of Iceland, were voted life memberships in the League, and the Life Membership Certificate was formally presented to Rev. Eylands. —W. J. L.

Prof. Thorsteinson's Exhaustive Research Cited

Prof. A. J. Thorsteinson of the University of Manitoba has long since won an international reputation for exhaustive research in the field of entomology. His work has drawn merited praise and brought him major awards. He heads the entomological division of the department of agriculture at the University of Manitoba.

From time to time his work and discoveries are cited in the press of Manitoba for public information, for his achievements vitally affect the future of agriculture and other industries in the province.

The latest is an article appearing in the Feb. 7th edition of the Winnipeg Tribune. Written by Tribune staff writer Ron Kinney, it is headed – "Exhaustive Research—Prof. Will Study Variety of Flies".

Text of Mr. McKinney's aritcle follows:

An exhaustive research on a variety of flies will be undertaken at the University of Manitoba.

Prof. A. J. Thorsteinson, head of the entomology division, faculty of Agriculture, hopes to gather enough information to recommend control and finally extermination measures.

Prof. Thorsteinson is concentrating on horseflies, deerflies and blackflies and he has found more than enough material to study in the Winnipeg area.

Horseflies are common in most of

Manitoba. Deerflies are plentiful at Caddy Lake and other areas in the Whiteshell. Blackflies are especially abundant in the province's southwest corner.

With some university funds and a Defense Research Board grant for backing, Prof. Thorsteinson has uncovered some interesting facts already, although his project is only a year old.

The next time a fly bites you, he advises don't come out with some expression like "doggone him", because it isn't a 'him'-its a "her!" Only female flies suck blood-they need the protein

in blood for making eggs.

However, the flies don't get their energy from biting you-both male and female get their carbohydrates from flowers.

Actually the fly doesn't "suck" the blood in the ordinary sense of the word, like a mosquito which has a long slender "hypodermic needle". Instead of pumping it out, the fly digs into the skin with its teeth, and when the blood oozes out, it laps it up. It is dependent on a "gusher".

One of the things that has intrigued the professor is how the fly knows where to get its blood supply. He has decided three things must combine to draw a fly to any animal: First, the silhouette, with the subsequent motion catches its eye; then body heat attracts it closer, and finally, the animal oder probably draws the fly right up to the skin.

A fly's reactions must be triggered, (or stimuated) just like turning on an electric light-it doesn't "figure it out" for itself.

This fact has led the professor to the most significant part of his project; the design of his fly-trap.

He doesn't know that this trap will actually get every fly in the vicinity. But it traps thausands of them, and every fly it traps is one less fly to bother someone or something.

Perhaps three or four traps, placed at strategic locations around a camp or in a field could make the area flyfree. The professor thinks they might, but he can't be sure, until further tests are made.

Many people are interested in the project. The Tennessee Valley Authority in the southern U.S. has ordered some traps; an experimental station in Lethbridge will use them this summer; and a scientist at Guelph is building his own unit to Professor Thorsteinson's specifications.

It is a simple trap, consisting of three poles supporting an ordinary glass sealer. A black tub is placed beneath this apparatus, and the poles are covered from halfway to the top with transparent polythene. It looks like a half-

finished teepee.

It works on the principle that the tub, being black, absorbs light and changes it to heat. The insects are attracted to the heat, and fly in past the tub. But once they are in the heat, they are attracted by light, so they fly up inside the trap, to the sealer on top. Once there, they rarely get out, because of the fish-trap-type cone.

The temperature on a good hot day at the top of this trap may reach over 150 degrees Fahrenheit, and the flies, dazed by the heat, fall harmless inside the sealer.

Professor Thorsteinson is going to mount the tub on a spindle, and add fins to the sides. He will paint each section of the side between fins alternately white or black, thus hoping to induce more flies into the trap, by introducing motion. "It will look like rabbits scurrying around to the fly," he smiles.

Professor Thorsteinson built trap to study how many flies there are in a given area at certain conditions, but it has a good, ordinary day use as well.

Because it is easily portable—all you need is about five yards of polythene, three poles about six feet long, a black object or some black paint, a jar and a jar-support, plus a little polythene cone or funnel—campers, fishermen and hunters could use them to advantage.

You don't even need to take along the poles—they can be chopped from the surrounding area. No tub is needed—anything black will do, and you can paint a boulder, or just lay down a piece of black cloth. Three such units spread around the campsite in the form of a triangle, should reduce those annoying flies.

The good thing about the trap is that it works only when the flies are active. The insects are on the wing usually only on bright, hot days, and never at night, and it is these very bright hot days that make the trap work.

If you are thinking of a camping trip this summer, you might try these units out—and the professor would be glad to know how effective they are. One warning, in passing, the Professor has the trap description registered with the Canada Patent Office! —T.O.S.T.

Wins Two Outstanding Awards

Dr. Thorvaldur Johnson, the distinguished authority on cereal crop diseases, has won two more awards.

Dr. Elvin C. Stakman, formerly Head of the Department of Plant Pathology in the University of Minnesota, and recognized as one of the leading plant pathologists of the world, retired five years ago and upon his retirement was appointed Professor Emeritus of the Department. At the same time graduates of the University, who had studied under him, set up the Elvin C. Stakman Award to be presented annually to the world's outstanding cereal pathologist, in recognition of research work in the study of diseases of cereal crops. The award consists of a gold medal and an illuminated address. The award is granted only for exceptional research work and need not necessarily be awarded each year. The first award was made to an Australian pathologist, and the third one, made last year, was given to Dr. Thorvaldur Johnson, M. Sc.; Ph.D.; F.R.C.S.; chief of the Canadian Department of Agriculture Research Laboratory in Winnipeg.

Dr. Johnson won another award last year, the University of Minnesota "Outstanding Achievement Award" for outstanding service in the control of cereal crop diseases. This also consists of a gold medal and an illuminated scroll.

On January 26, last, at a dinner function held by the University of Minnesota the two gold medals and the two illuminated scrolls were presented to Dr. Thorvaldur Johnson.

Reference has been made to Dr. Johnson from time to time in this magazine. See last issue and Winter 1950. That year he was elected a Fellow of the Royal Society of Canada, "a singular honor", as Jon Laxdal, the writer of the article says, "accorded only to a few men of foremost distinction in their respective fields of endeavor."

The Icelandic Canadian extends congratulations to this distinguished research worker.

BOOK REVIEW

Hrafnkels Saga Freysgoða.

A Study by Sigurður Nordal.

Translated into English by

R. George Thomas.

Cardiff: University of Wales Press,
1958. Pp 75

During the last three decades scholars have discovered many facts about the origin and the composition of the Sagas of Icelanders. Among those who have made the most lasting contribution in this field is Dr. Sigurður Nordal. His study of Hrafnkels Saga which first appeared in Iceland in 1940, in many ways upset older theories relating to the Saga Literature in general.

Scholars had long been divided in their opinions on the origin of the sagas and had adopted two theories representing two entirely opposite views. Those who supported the "freeprose theory" stressed the oral preservation of the sagas over a period of two to three centuries, before they were first written down. The sagas were thought to have been passed on without considerable change from one generation to another from the tenth to the thirteenth century. As a result the sagas could not be ascribed to individual authors as they were believed to have been put on parchment by scribes who merely wrote down what they heard. This school of thought coupled with a wrong interpretation of the socalled Sturlunga Prologue led scholars to date most of the sagas as of the twelfth century. The free prosaists believed that the classical and orally best preserved sagas were the first to reach parchment.

The "book-prose theory" on the contrary has won the recognition of those who tend to consider the thirteenth century as the age of literary development in Iceland. It ascribes the sagas to thirteenth century authors who not only recorded what they heard and read, but also moulded their subject matter and often gave free rein to their own imagination.

Hrafnkels Saga Freysgoða, the subject of the present monograph, is one of the shorter family sagas, realistic in tone and almost devoid of digressions. As a consequence the free prosaists thought that the saga had long been preserved orally as almost a complete unit before it was finally recorded. It was therefore only natural to conclude that Hrafnkels Saga was historically more reliable than other sagas, and in this respect scholars even preferred it to the Landnámabók.

By his research on the saga Dr. Nordal has thoroughly changed the picture. After discussing the "Theme" in the first chapter, he turns, in the second chapter, to "Historical Truthfulness" which he tries to evaluate by comparing the accounts of Hrafnkels Saga with other contemporary material which might be considered more reliable. The comparison inevitably leads to the conclusion that some fo the main events in the saga, as for instance Þjóstarsons' support of Sámr Bjarnason and Hrafnkel's stay and success in Fljótsdalr, have no foundation at all. Moreover much evidence is produced which proves the saga's neglect of historical truth. A good example is the fact that the saga calls Hrafnkel's father Hallfreðr, whereas Landnámabók calls him Hrafn. In the saga we learn about Hallgerðargata, á path which old Hallfreor used when meeting his son. The most probable explanation of these inconsistencies is that the author of Hrafnkels Saga derived the name Hallfreor from the name of the path. In the same way he may have patterned the name of Sámr Bjarnason's brother. Eyvindr, after hte topographical names, Eyvindarfjöll and Eyvindardalr. Topographical descriptions of Hrafnkelsdalr also support the thesis that the author did not concern himself with historical truthfulness.

"Sources" of the Saga are discussed in the third chapter. Some were most likely in writing (Landnámabók and Droplaugarsons Saga). But in considering the saga writer's treatment of these sources we note a disregard for preciseness. Nordal searches in vain for some signs of the saga's being founded on oral tradition and writes: "The saga makes no mention of traditions or different versions of traditions about the same incident; not once, not even in deference to custom, does it employ the phrase 'it is said'."

The fourth chapter deals with "Composition and Method of Narration", and the fifth with "Characterization" which throughout the saga bears witness to singular artistry. Says Nordal: "The insight into the characters' development, actuley revealing their hidden depths, is far in advance of the disjointed and simple portrayals of character in the folk sagas and oral tales." The unbroken continuity of the saga as an artistic whole furnishes strong evidence for a single authorship and reveals the author as having possessed a highly developed literary taste.

In the sixth chapter Nordal concludes his study by briefly stating "Findings and Conclusions" which may be summed up as follows:

- 1) None of the principal events in Hrafnkels Saga has any historical foundation.
- 2) The saga does not show any signs of being based on oral tradition.
- 3) The saga was written and composed by one author.
- 4) The date of the saga falls within the last quarter of the thirteenth century.

Nordal's study of our saga has therefore greatly strengthened the arguments of the book prosaists. The present conclusions, however, would not be unreservedly applicable to other family sagas without previous scrutiny. But recent studies in the field, especially those made by the editors of fslenzk fornrit (Reykjavík 1933-) fall to a great extent in line with the conclusions Nordal reaches in this study. Many a saga rests upon a firmer historical background than Hrafnkels Saga Freysgoða, but every one contains a good deal which has to be credited to the author's creativity.

By their extensive studies the book prosaists have given the readers of the Sagas of Iclanders a better understanding of the intrinsic value of the sagas. Future research will no doubt be focussed on the artistic vein, and the philosophy which arises from the pages of the sagas and the anonymous authors' outlook on life.

By offering Nordal's brilliant work Hrafnkatla to a larger public and by carefully translating into English R. G. Thomas has done a service to the study of Icelandic literature outside of Iceland. He should be congratulated on this achievement. This reviewer predicts that his translation will prove to be indispensable to all students of Old Icelandic in the English speaking world.

Haraldur Bessason

The Historic Vinland Sagasteads

Emile Walters, the internationally known painter, conceived the idea some time ago that a visual representation should be made of what he termed the sagasteads of the discovery of America by Leif Eiriksson. His plan was that he would, by painting on the spot, record some of the more important sites relating to Leif's discovery of America. Emile proposes to call the project "The Historic Vinland Sagasteads" and dividing it into Chapters of paintings. He has already covered the Iceland Chapter and the Greenland Chapter. The Iceland Chapter consists of 9 paintings, described as follows:

THE ICELAND CHAPTER

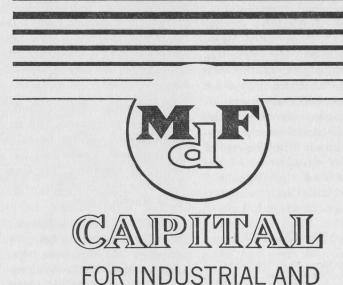
- HAUKADAL—Looking west, the sight of the home of Eric the Red in north Iceland, where Leif Ericsson was born.
- 2. HAUKADAL-Looking east.
- 3. HRAPPSEY—A group of islands where Eric the Red sheltered his ship prior to his first voyage to Greenland.
- GLUMBAER—The home of the Vinland hero, Thorfinns Karlsefni, at Skaga Fjord, which he purchased after he returned to Iceland from Vinland in 1006.
- SKAGA FJORD—The site of the first Nunnery in Iceland, established by Gudrid, the widow of Thorfinn Karlsefni.
- 6. A TYPICAL VIKING HOME—In southern Iceland.
- VIEW FROM THE PLAINS OF PARLIAMENT.
- 8. PYRAMIDS OF THE NORTH.
- 9. HLIDARENDI—"The End of the Hill", homestead of Gunnar the famous Iceland hero.

The Greenland Chapter consists of 22 paintings covering historic sites in the area settled by the Icelanders. The 31 paintings covering the Iceland and Greenland chapters were on exhibition November 29, to December 12, 1958 in the Copley Society Gallery, Boston, Mass.

This coming summer Emile Walters will travel to Norway and in 1960 he hopes to cover Baffin Island, the coast of Labrador, Newfoundland and the Gulf of St. Lawrence. The final chapter will cover the New England Coast as far as Rhode Island.

This is, as far as is known, the first time that a history is being written by paintings of important sites in the areas covered. Emile Walters is to be congratulated upon his vision in placing upon the record a visual representation of the discovery by Leif Eiriksson of America, and his determination to make his vision a reality. Assistance was required and the Vinland Project has up to the present time been realized through the generous co-operation of Dr. Henry Goddard Leach and the American Scandinavian Foundation, the U. S. Department of State, the U. S. Air Force, the Royal Danish Air Force, the governments of Greenland and Iceland. To these Emile thoughtfully adds the personal efforts of Dr. Vilhjalmur Stefansson, Reginald Orcutt and his late wife, Thorstina Jackson Walters. To this must be appended the artist's own vision and initiative.

-W. J. L.



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IN THUE NIEWS

SIGURDUR HELGASON, MUSICIAN and COMPOSER



SIGURDUR HELGASON

Many of our Icelandic people have become prominent in the field of music, and not the least of these was Sigurdur Helgason, composer and conductor of Bellingham, Wash., who died last November at the age of 86. He was the son of the late Helgi Helgason, the well-known composer in Iceland.

Sigurdur came to this country in 1890 and lived in Winnipeg for four years. Then he moved to North Dakota, and a little later to Seattle, Wash. Since then he has made his home at the Pacific coast.

Over the years Sigurdur worked enthusiastically at music and choral conducting, especially among the Scandinavians at the Pacific coast, and also among the Icelandic people. He is well known in Iceland, and was invited there at one time by the Icelandic government. There he conducted musical compositions by his father and other composers, and won high praise for his work. In an Icelandic collection appear songs by him, such as "Nú sé

eg og faðma þig, syngjandi vor", — (Now I meet and embrace thee, resounding spring) and "Skín við sólu Skagafjörður" (Skagafjordur gleams in the sunset). He composed a melody to "Eldgamla Ísafold" which is likely to win popular favor.

Sigurdur was a member of the Unitarian Church in Blaine, Wash. He was married twice. His first wife was Ingibjorg Jónsdottir, of Akra, N. D. They had four children, all of whom are living: Helgi, Josephine, Jonas and Leon.

His second wife is Swedish, Hildur Livida Lindgren, a soloist and piano teacher.

DR. A. M. KRISTJANSSON DOING RESEARCH WORK AT

SORBONNE

Dr. A. M. Kristjanson, assosiate professor of chemistry at Regina College, Regina, Sask., is presently attending the University de Paris a la Sorbonne.

doing research in le Faculte des Sciences. His work extends from August 1958, till August 1959, during which period he is on sabbattical leave from the University of Saskatchewan.

Dr. Kristianson is the son of Mr.

Dr. Kristjanson is the son of Mr. and Mrs. H. Kristjanson of 634 Twenty Third Ave., Vancouver B. C.

Prior to going overseas Dr. Kristjanson spent last summer at the Imperial Research Laboratories, Sarnia, Ont. He was accompanied to France by Mrs. Kristjanson and their son and daughter.

While at the Sorbonne Dr. Kristjan-



Outstanding Contributions to Canadian Homebakers

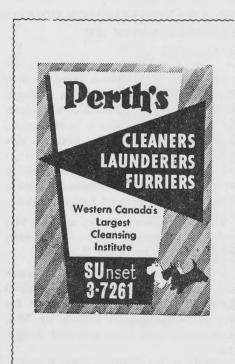
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LAKE OF THE WOODS MILLING (OMPANY LID)





son is engaged in nuclear chemistry research at the famed Laboratoire Curie of the Institut du Radium.

Founded in 1914 under the direction of Mme Curie, the Institut du Radium is situated in the heart of Paris on the Rue Pierre-Curie. Here it has become an international centre of instruction and research in the science of radioactivity. It was in this establishment that Mme Curie and later M. and Mme. Joliot-Curie opened to the world the vast avenues of research on the physical, chemical and radioactive properties of isotopes of almost every known element.

Dr. Kristjanson was born in 1920 at Wynyard, Sask., where he received his early education. He entered the University of Saskatchewan in 1938 and recevied his honours B.A. in Chemisrty in 1942. Working toward his Master's degree was discontinued from 1943 to 1945, during which period Dr. Kristjanson was engaged on active military service with the Canadian Army. At the conclusion of hostilities he returned to his studies, and from 1945 to 1947 continued toward his M.A. as a full time lab instructor and lecturer on the staff of the University of Saskatchewan.

In 1947 Dr. Kristjanson was granted his M.A. in Chemistry at Saskatoon and was awarded a National Research Council studentship at McGill University. Here he studied toward his Ph.D., which he was granted in 1949 on presentation of his doctoral thesis entitled "The exchange reactions of iodide ion with nitroidobenenes using radioactive iodine."

There followed two years at the University of Saskatchewan as a Research Associate from 1949 ti 1951, during which time Dr. Kristjanson was en-

gaged on radioactive phosphate research. In 1951 he was appointed Assistant Professor of Chemistry at Regina College, and subsequently was appointed Associate Professor of Chemistry in 1957.

Since 1951 Dr. Kristjanson has supplemented his many duties at Regina College with a wide range of activity. This has included research projects under the auspices of the National Research Council, relating to the exchange of phosphate ion between phosphate ions in solution and the surface of solid tricalcium phosphate. It has also included a study, with the Dominion Entomological Department, of the flight range habits of mosquitoes; a task which involved in one summer the location and radio activation of something like a half a million larvae, and the subsequent capture and scanning of over a million mosquitoes. Additionally, Dr. Knistjanson has found time to lecture in Chemistry through two summer school sessions at the University of Saskatchewan in Saskatoon.

Active also in public affairs, Dr. Kristjanson is a former President of the South Saskatchewan Section of the Chemical Institute of Canada, while from 1956 he has been a member of the executive of the Saskatchewan Division of the Canadian Cancer Society. In addition, Dr. Kristjanson was last year elected a councillor of the Chemical Institute of Canada.

-T.O.S.T.

*

E. FRIDRIKSSON GETS FVMPA PROMOTION

Ed Fridriksson has been appointed acting assistant plant superintendent at the Sardis Utility Plant, it is announced by the Fraser Valley Milk Producers' Association.



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Mr. Fridriksson was born in Iceland in 1918. He is married and has four children.

During his career, he spent four years as an apprentice in a diversified milk plant in Iceland, gaining experience in all phases of dairy manufacture. In 1941 he went to the United States where he obtained a degree in agniculture from the University of Minnesota after four years' study. Following graduation he worked with the Land O' Lakes Creameries in Minnesota, the Abbott Dairies in Wisconsin, and the Maple Island Dairies in Stillwater, Minnesota.

Mr. Fridriksson has published several works pentaining to the dairy industry including a quality study of milk in Iceland.

He joined the FVMPA in 1954. His work with the Association has been as fieldman and bacteriologist.

Mrs. Fridriksson, also a university graduate, was an American girl, but now speaks Icelandic almost without an accent and is a keen student of Icelandic literature.

HONORED FOR SERVICE TO HIS UNIVERSITY IN THE NEWS ITEM

Dr. Richard Beck was among veteran Faculty Members of the University of North Dakota honored at a special Founders' Day Banquet on February 26, in connection with the 75th anniversary of the University. On behalf of the State Board of Higher Education and the President, Faculty, Students and Alumni of the University he was presented with a scroll "in recognition of loyalty and service given to the University for more than twenty-five years," and also awarded an inscribed

silver tray.

Since the fall of 1929, Dr. Beck has been Professor of Scandinavian Languages and Literature at the University and for the past five years also has headed its Department of Modern and Classical Languages, one of its largest departments, with a staff of nine and an enrollment of nearly 1100 students last fall.

Recently, the University Student Council gave him its first annual award in appreciation of the recognition which his work had gained for the University.

GIVEN HIGHEST AWARD IN THE ORDER OF THE FALCON



Hon. Joseph T. Thorson

Hon. Joseph T. Thorson, president of the Exchequer Court of Canada, was honored last fall by the government of Iceland while on a visit there in the course of European tour with Mrs. Thorson. Mr. Justice Thorson was given the Grand Cross of the Order of the Falcon.

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Serial III

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MINING ENGINEER WINS HIGH PRAISE



RONALD S. HAFLIDSON

Warm praise is given Ronald S. Haflidson, mining engineer and a native of Winnipeg, Manitoba, in the Sept. 18. edition of The Northern Miner which is published in Toronto, Ont.

Mr. Haflidson is the son of John Haflidson, Suite B, Tremont Apts., Winnipeg, and the late Mrs. Haflidson, and a graduate of Queen's University, Kingston, Ont.

The Northern Miner account of him reads as follows:

One of the younger Canadian mine managers, R. S. Haflidson of Willroy Mines has done a wonderful job for that company. Appointed manager in mid-'55 when it was still just a drilling proposition, he was charged with the job of opening the Manitouwadge base metal property, building a 1,000-ton mill and plant, and bringing the mine into production. This he did in jig time.

Born in Winnipeg, Mr. Haflidson graduated from Queen's University in 1944 in mining engineering. He immediately joined the Royal Canadian Engineers, which kept him busy until the end of the war.

He launched his mining career at Senator-Rouyn, first as a geologist, then shift boss. He moved on to the Consolidated Beattie as captain, assistant mine superintendent and chief engineer. His next job was mine superintendent at East Malartic where he was later appointed general superintendent. Willroy was his next big jump, in Aug., 1955.

He's a real family man, a keen outdoor sportsman, and a real community builder.

NEWS SUMMARY

Rev. Kolbeinn Sæmundson, formerly of Seattle, Wash., has accepted a temporary call in the Lutheran Church at Juneau, Alaska, and expects to be there until July next year. His address is 708 Glacier Ave., Juneau, Alaska.

*

Heather Ann Grimson, of Wynyard, Sask., received last year the Co-operative Womens' Guild Award of \$25.00 for General Proficiency in Scholastic Study and Activity in Grade IX. Heather also won the \$25.00 award presented by the Wynyard Branch of the Canadian Legion for having received the highest mark in English in the Wynyard High School.

Heather, age 15, is the daughter of Walter Grimson, son of Mr. C. H. Grimson and the late Kristine Grim-

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son, and Helen (Peterson) Grimson, daughter of Mrs. Rosa Peterson, and the late Olafur G. Peterson of Wynyard.

+

Rev. Dr. Runolfur Marteinsson is known to countless scores of Icelanders in Western Canada as well as the United States. A respected and widely known Lutheran clergyman for close to half a century, he was also prominent in the field of education and widely known as a scholar and teacher. For a number of years he was principal of Jon Bjarnason Academy in Winnipeg, His many friends will be interested to know that he and Mrs. Marteinsson recently left Winnipeg to make their home with their son-in-law and daughter, Dr. A. L. Paine and Mrs. Paine at Ninette, Man. Dr. Paine is superintendent of the Man. Sanatorium at Ninette. a hospital for treatment of victims of tuberculosis. He is internationally known as a leading authority on the prevention and treatment of tuberculosis.

*

The story of early Icelanders in Saskatchewan was recalled by the death last November in Englewood, New Jersey, U. S. A. of Rev. Stephen M. Paulson D.D., at the age of 82. Dr. Paulson was a brother of the late W. H. Paulson, long a member of the Saskatchewan legislature, and of Magnus Paulson, at one time editor of Logberg, Icelandic weekly published in Winnipeg. The Paulson family originally came from Hjaltadal in Skagafjardarsyslu in Iceland. Dr. Paulson received his college education in the United States and was ordained in 1899.

Mr. and Mrs. Thomas E. Johnston of Darlington Bay, Keewatin, Ont., still living at the site where they built their first home in 1894, were honored last Octiber 31st by friends and relatives on the occasion of their 68th wedding anniversary. Mr. Johnston was born in Skagafjord, Iceland, in 1865 and came to Canada in 1874 while Mrs. Johnston was born in Reykavik, Iceland, in 1872 and came to Canada in 1887. They were married at Keewatin in 1890. Having no children of their own they adopted three, of whom one is living, daughter Esther, married and living in Winnipeg.

*

Leifur J. Hallgrimson of Winnipeg has been appointed a solicitor in the Department of the Attorney-General of the Province of Manitoba. Announcement of his appointment was made in January by Hon. Sterling Lyon, Attorney-General. A graduate of the University of Manitoba Law School, Mr. Hallgrimson is the son of T. L. Hallgrimson, 805 Garfield St., Winnipeg, and the late Mrs. Hallgrimson.

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Flying Officer Fred Axdal received his wings as a qualified pilot in Oct., after completing training at the Royal Canadian Air Force Station at Gimli, Manitoba. The wings were presented to him by Air Commodore K. L. B. Hodson of RCAF headquarters, Ottawa, at a graduation parade at the Gimli station.

His graduation followed more than one and one-half years of pilot training which included four months at Officers' Training School and four months at Advanced Flying School where the students fly Chipmunk, Harvard and Silver Star jet aircraft.

Flying Officer Axdal is the son of Mr. and Mrs. Sigurdur Axdal of Wyn-

yard, Saskatchewan.

*

Appointment of Bjorn (Barney) Egilson, mayor of Gimli, Man., to the Municipal Advisory Board of Manitoba, was announced in February by Hon. J. W. M. Thompson, minister of municipal affairs. Mr. Egilson has lived in Gimli since 1924. He has been mayor there for 13 years and, prior to that, was councillor for several years.

Kenneth Johannson of Langdon, North Dakota, recently graduated from the University of North Dakota, has been appointed to a position with the Cargill Corporation of Minneapolis, Minnesota, U. S. A.

Son of Mr. and Mrs. Frank Johannson, he was born and raised in Langdon where he attended public and high schools. He received his degree of Bachelor of Science of Business Administration at the University of North Dakota last June. He was married to Patricia Johnston last August.

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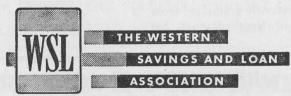
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Over the years Mr. Johannson established an excellent college record.

Ken comes to Cargill with an excellent college record. He was elected president of the Senior Class, and was listed in "Who's Who in American Universities and Colleges" as a result of his leadership abilities. These included membership in the Sigma Epsilon Fraternity, the Marketing Club, Student Activities Committee, and the University Band.

He served as president and vice-president of the Golden Feather Club; vice-president of the Student Council; and president of the Blue Key Honor Service Fraternity and Varsity Bards Men's Glee Club.

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